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NOTES.

PROPERTIUS III (IV) 7, 47-50.

While discussing Mr. Postgate's edition of Propertius¹ with a friend who had found it helpful in his classes, the verses cited at the head of this note came up for consideration, and on the spur of the moment I suggested an interpretation, which I felt to be venturesome, but, as my view excited lively opposition, I began to take a deeper interest in the passage, and a few hours afterwards lighted on a confirmation of my theory, which, if I mistake not, has never been advanced before.

Propertius III (IV) 7 is an elegy on the loss at sea of Paetus, a young man about town who had undertaken to mend his fortunes

¹ Mr. Postgate's excellent edition of Select Elegies of Propertius interested me so much when it first appeared (in 1881) that I called the attention of some of my Latinist friends to the book, in the hope that some special student of Propertius might give the readers of the Journal a just appreciation of the labor and thought and ingenuity that Mr. Postgate has expended on his author. But among the many troubles of the editor of a philological journal in America, not the least is the difficulty of procuring reviews by those best qualified to make them, and as my own knowledge of Propertius did not and does not warrant me to sit in judgment on Mr. Postgate's special work, I have not thought it worth while to write a notice which should contain little more than a string of points in which I differ with Mr. Postgate on general principles. Such a review would have produced an unfavorable effect on the reader, while in point of fact I hold the book in high esteem and have studied it with great pleasure. Slips there are, such as a curious mistranslation of so familiar a passage as Xen. Anab. 2, 3, 25: οὐχ ἦκεν ὦσθ' οἱ Ἕλληνες ἐφρόντιζον, 'he did not come; so (we may conclude) the Greeks were wise'; and in the grammatical notes Mr. Postgate sees too much, and sometimes beclouds a very simple matter by a mass of verbiage. So where he explains an everyday construction like 'si patiare, levest' (II 5, 16) in this way: "An 'allied fact' (a 'general truth' *levest*) is here substituted for the proper hypothetical apodosis (the particular statement 'you will be relieved'). See Roby, 1574 (1). 'You will see the truth of the general statement that the woe is light, supposing you bear it.' All this on 'omne in amore malum, si patiare, levest,' where *patiare* is the ideal second person, not Cynthia, but any loving soul. My admiration of Mr. Roby's syntax has its limits, but I hardly

by engaging in mercantile pursuits. His ship went down on the voyage to Alexandria.

Tu (Pecunia) Paetum ad Pharios tendentem lineata portus
obruis insano terque quaterque mari.

Then we have the usual homily on land and water and the more or less familiar mythic parallels. The close of the poem dwells especially on the hardship that so young and tender a lad should have perished by so cruel a death. And the characteristic of the youth begins v. 47 :

Non tulit hic Paetus stridorem audire procellae
et duro teneras laedere fune manus,
sed thyio in thalamo aut Oricia terebintho
effultum pluma versicolore caput.

This is the text as Mr. Postgate would have it, though he prints '*hunc* Paetus' both in text and notes. Baehrens, v. 47, has *hoc* in anticipation of *audire* which is more simple, but '*hic* Paetus' brings before us the style of the man, 'this Paetus of ours,' whatever another Paetus might do, and if Propertius had been gifted with prophetic foresight he would have known that there would be a Paetus of a very different stamp. Notice the iteration in what

thought it possible that he could have stated so common a case so badly, and on turning to his grammar I found that he provides for this class in 1546, although he has not been careful to separate it from the other and less common class of sentences of which the type is: 'si verum excutias, facies, non uxor amatur,' in which the real apodosis is the ascertainment of the predicate (reperias faciem, non uxorem amari). Then, as Mr. Postgate has taken a dislike to Ovid, who had genius enough for half a dozen small poets, he is not satisfied with calling him an 'inferior Cicero in verse,' but hounds him down as a purloiner of Propertian tidbits, and that on the slenderest grounds; 'post cineres,' for instance, is cited as a theft, a phrase which that 'conscious pedant Persius' also twists into 'cinere ulterior,' and even Minucius Felix cribs in his Octavius 11: post mortem et cineres et favillas. Ovid cannot even use *i nunc* and *umbra* in peace, though Propertius himself, as Mr. Postgate tells us, has in his possession a phrase which coincides remarkably with a passage quoted from C. Gracchus by Cic. De Orat. 2, 67, 269. That phrase is: Quid tibi vis, insane? But I am going to be more generous than Mr. Postgate. Macaulay, in his Ballad of Virginia, says 'And now mine own dear little girl, there is no way but this.' 'There is no way but this' occurs in Shakespeare *totidem verbis* (Twelfth Night, Act III, Sc. 2), but I do not accuse Macaulay of plagiarism despite his prodigious memory. However, I am determined not to lapse into a faultfinding criticism of a book which is not only far superior to the run of editions, not only useful for classes, but is full of genuine learning and manifold suggestiveness.

follows v. 51 *huic*, v. 53 *hunc* with the *πολύπτωτον* so characteristic of artificial poetry. For *effultum* Baehrens retains *et fultum*. Into the criticism of the rest I do not enter. *Non tulit* is οὐκ ἔτλη = *non is fuit qui ferret*, from which we get for the contrast *sed is fuit qui mallet*. 'This Paetus was not the man to bear the sound of the piping storm, but he was the man (to have) his head propped on feather pillow of shot colors in a chamber of thyine wood or (of) Orician terebinth.' This chamber the commentators have sought on land and sought in a real chamber. But we know that Paetus was in narrow circumstances (*pauper*, v. 48) and had no such luxurious chamber or bed as Mr. Postgate would render it. Propertius simply tells us what Paetus would have preferred. But the *thalamus* is not a chamber on land nor yet a bed. It is a stateroom, the stateroom of such a ship as the Romans must have known as well as we know Cleopatra's barge in Shakespeare, the ship of Hieron, built under the direction of Archimedes and fully described by Athenaios, 5, p. 206. Of this ship we read θαλάμου δὲ τρεῖς εἶχε τρικλίνους (p. 207 C), and further: ἀφροδίσιον κατεσκεύαστο τρίκλινον . . . τοὺς τοίχους δ' εἶχε καὶ τὴν ὀροφὴν κυπαρίττου τὰς δὲ θύρας ἐλέφαντος καὶ θύου. This was the kind of seagoing environment that our Paetus was fit for, not the rough work of the deck that the mannish Roman lady of Juvenal delighted in (*duros gaudet tractare rudentis*).

B. L. G.

CONIECTURAE BABRIANAE.

XII 16, 17, Rutherford:

τί σε δροσίξει νῶτον ἔννουχος στίβη,
καὶ καῦμα θάλπει, πάντα καὶ κατακναίει;

Perhaps καὶ καῦμα θάλπει πανταχῇ κατακναίει.

XLV 8: τὰς δ' ἰδίας ἀφῆκε μακρὰ λιμώττειν.

It seems possible that *ιδίας* is a mistake for *ήμερας*, the tame goats. He has just before mentioned the other αἴγας κερούχους ἀγρίας πολλὸν πλείους ὧν αὐτὸς ἦγε.

LIX 12: ὥς ἂν βλέπτοι τὸν πέλας τί βουλευοί.

Rutherford reads after Gitlbauer:

ὥς ἂν βλέποι τὸ τοῦ πέλας τί βουλευοί